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to Kansas in the late summer with a company of northern emigrants by the Iowa route. After his return he figured prominently for the free state side in the Lecompton movement and the first free state legislature. He tells his experience in a very graphic and interesting way. The personal element makes the account more valuable.

MARY FLETCHER

The Owl Sacred Pack of the Fox Indians, Bulletin 72, Smithsonian Institution, Bureau of American Ethnology, By TRUMAN MICHELSON, Washington, 1921, 83 pages illustrated.

The text was written by Alfred Kiyana some seven years ago for Dr. Boas and by him placed in the Berlin Museum of Ethnology. It was translated into English by Horace Poweshiek and has been corrected by the editor, Mr. Michelson. Both the original and the translation are printed, in parallel columns. Those interested in the Fox language will find the text one of the best sources of that language extant.

The text starts out with a description of how the gens festival is conducted; it will be noticed that there is mostly dancing and smoking of the Catlinite pipe which every one uses—"even a child, or a woman is given a smoke—all maidens, little girls, men, youths, boys." After the word "o'no id tci" was pronounced all conversation ceases and all sit quietly. One reads an account of the winter festival at which time there is dancing and the bones are taken and "thrown at the foot of an oak tree on the north side where no sunlight will strike."

In a brief description of the ceremony preceding a war party, we read of the various war songs, dances, their eating and their medicinal and wailing songs.

The proceedings of the warrior, who is now on the war-path, is given; the marvelous powers of the medicine in the sacred pack in causing death, and the effect that the flute has upon the enemy who "would be unable to move" are recorded. "The heads of the enemy would continue to be cut off while they were still alive." If the enemy made a sudden assault, or if the enemy is attempting escape, instructions are given: wide rivers can be made narrow and again wide by the mystic powers hidden in the sacred pack.

Now as to what happened to the one blessed. It is said that "Black Rainbow" was his name. And his niece was named "Deer-Horn" so it is said. They were both blessed together. An account of their meeting the owl is given and we read of the blessings which the owl bestowed upon "Black Rainbow:" he will be able to wade a deep and wide river, and if any one is wounded he will be able to heal them. Elaborate explanations came next. The one blessed will "instruct those who will take care of the sacred pack in the future."

A gens festival is held. The virtue of the sacred pack is revealed by those who had poor eyesight and they were made to have good eyesight. And those who had various diseases were led around in a circle four times. After they had been led around four times they were healed. More elaborate instructions followed.

Black-Rainbow and his niece Deer-Horn were captured by the Sioux. Black-Rainbow used his power upon them making them beat his drum. Many a Sioux came. All were captured. All were killed but one woman who was sent home to tell the story of this capture. A captured Sioux warrior was sent home to narrate the same story. The last episode is the turning to granite of both Black-Rainbow and Deer-Horn.

FRANCES CLARK FIELDS

Publications of the North Carolina Historical Commission: North Carolina Manual, 1921. Compiled and edited by R. D. W. CONNOR, secretary of the North Carolina Historical Commission, Raleigh, N. C., 1921, pp. 486.

The *Manual* is printed every two years by the North Carolina Historical Commission and is used to furnish in compact form information about the state and its government and institutions. Similar manuals were issued by the state in 1903, 1905 and 1907, after which the historical commission took over the work of publication. The work of the state is taken up in the manual under the following heads, Legislative department; Executive department; Judicial department; Administrative department, Boards and Commissions, State educational institutions and State charitable institutions. A complete official register for the year 1921 is given and, as is the custom, the senators and representatives along with the gover-